

# THE CHRISTIAN CENTURY

## FREEDOM

We are not free: Freedom doth not consist  
In musing with our faces toward the Past,  
While petty cares and crawling interests twist  
Their spider threads about us, which at last  
Grow strong as iron chains to cramp and bind  
In formal narrowness heart, soul, and mind.  
Freedom is recreated year by year,  
In hearts wide open on the Godward side,  
In souls calm-cadenced as the whirling sphere,  
In minds that sway the future like a tide.  
No broadest creeds can hold her, and no code;  
She chooses men for her august abodes,  
Building them fair and fronting to the dawn.

—JAMES RUSSELL LOWELL

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## EDITORIAL

### Our Periodic Disturbance.

A heated controversy is raging in our brotherhood just now. Perhaps we have no right to call it a controversy, for it is all on one side. The Christian Standard of Cincinnati goes into convulsions each week over the report that Professor H. L. Willett, one of the editors of the Christian Century, has been asked by the centennial program committee to make an address at the Pittsburgh convention a year hence. It is the persistent theme of its editorial columns, and by every device possible the paper is stirring up its partisan constituency to send in words of protest against the contemplated "outrage." The "protest" began some weeks ago when some one contended that Dr. Willett should not be allowed to raise the gavel at the Illinois state convention of which he was the president. Following that convention (held a month ago) at which Dr. Willett presided without a word of objection from a single voice, the Standard took up the hue and cry against the missionary societies for his reported appointment on the centennial program. They profess not to know whether he has been so appointed or not. It may all be a false rumor, mere gossip or guesswork. It may prove to be a dream. Certainly it is a nightmare. But at any rate, it is a good pretext to make a fuss, and the Standard dearly loves to make a fuss, especially just before the hosts gather in their national missionary conventions. Last year it was McLean. This year it is Willett. What the nature of the disturbance will be next year when all the world stands by and reviews the grand procession marching to Pittsburgh, who can guess? We cannot doubt that such an extraordinary chance will not be missed by this enterprising newspaper to get itself into the light of attention. It would not do for the Standard to let the brethren gather in convention with undistracted minds to sing and thank God together for his mighty blessings on the great cause he has committed to our hands. It would not do to let the councillors of the church sit down together in quiet confidence and plan greater conquests for the future. No! The Standard must be kept in the limelight. Its pages must be kept lurid with hate and partisanship. It will not be enough to ignore Willett, "we must repudiate him," their editor says. That sounds sensational. Everybody wants to read the next issue to see the "repudiation" actually executed. So the convention with its vast and solemn interests is corrupted in the very process of preparation for it, and the imagination of the people filled with irrelevant expectancy.

Last year many went to Norfolk because they expected a "fight." This year, no doubt, not a few will go to New Orleans from the same motive. They may go as partisans—to "save the cause." They may go as curious spectators—to "see the fun." Or they may go as peacemakers—to spread abroad an atmosphere of love and brotherliness and liberty, thus to shield our holy enterprise from shame in the eyes of the world. But whatever the primary attitude toward the contending factors in the situation, the great good sense of the Disciples of Christ will dominate at New Orleans as it dominated at Norfolk and at the Illinois convention. The Lord's cause will not be obscured by the contentiousness of a disingenuous newspaper. The missionary societies will make reports whose significance will be enhanced in view of the hard financial year through which the country has passed. The great plea and temper of the fathers of our Reformation will not be forgotten. A difference in philosophical speculation will not be made the basis of alienation of those who hold sacredly to the Lordship and Divinity of Christ Jesus.

Therefore, to those who are going to New Orleans to "see the fun" we say do not waste your time or money. There will be joy there, but no "fun." There will be triumph there. There will be unity there. For that convention will be presided over by men who are themselves presided over by the Spirit of Peace.

### A "Centennial" Book.

It is important for the Disciples that the coming year be used by ministers and laymen alike in a study of the history of our movement and the principles that underlie it. It is a time for the wide dissemination of the best literature our people have produced. Every minister and Sunday-school teacher should be made familiar with the great utterances of our leading men. Many books might be mentioned that would aid in this. The works of Alexander Campbell—his Debates, The Christian Baptist, Millennial Harbinger, etc.—should be given wide circulation. The Histories of the Reformation—Tyler's and Gates' and Longan's—will aid in setting the facts in perspective. But there is one book which, if all others are disregarded, should be read by every Disciple of Christ without exception, and that is C. A. Young's collection of "Historical Documents Advocating Christian Union." Here are the great words of Thomas Campbell's "Declaration and Address," Alexander Campbell's revolutionary "Sermon on the Law," Isaac Errett's "Our Position" and J. H. Garrison's "The World's Need of Our Plea." No person can afford to go to the Pittsburgh convention next year without possessing this splendid volume. Many pastors will use it this year as the basis of a series of studies for the Midweek service. Such pastors will find that their people will read its pages with absorbed interest and will finish the study with clear ideas and a burning enthusiasm for the cause whose centennial year we are preparing to celebrate.

### Can Modern Religion be Positive?

In our time theological dogmas are breaking up and new conceptions are being formulated only in a tentative way. The practical habits and sanctions which belonged with the dogmas of yesterday are being abandoned by great multitudes of folk. The means by which the life of the spirit has been cultivated in the individual soul and made effective in collective organization are regarded by many minds with indifference, often with contempt. The conventional machinery of religion does not seem to men of today to enter into the subject matter of revelation as does the spiritual content of religion. The legalism of yesterday is breaking down and with it is vanishing the deference to arbitrary authority.

A Christian is not any longer defined in terms of any objective formality such as attending church, submitting to baptism, observing the communion, reading the Bible, or other specific acts. No type so delights the caricaturist as the church member whose scrupulous care for the conventional practices of church life is not backed up with sympathy and vision. The novel, the theatre and the newspaper cartoon delight to hold him up to the ridicule of all men. The modern preacher, too, finds himself laying first emphasis upon the life of the spirit as over against the life of the organization. A Christian is defined in psychological or spiritual terms, not in terms of external conformity. Love, loyalty and service—these are the tests of a Christian. In an increasing number of minds the church organization, its services and customs, are treated with indifference.

Minds of this sort reason concerning the observance of the Lord's day that every day is sacred, and instead of remembering the Sabbath day to keep it holy, we should remember more especially the other six days to keep them holy. Concerning the Bible, they reason that it was written by men of like passions with other poets and sages and prophets, but all good scripture, whether in the Bible or any other book, is profitable for the soul. So, why make a special place in the faith of our hearts for this particular volume and set special times at which it is to be read? Concerning public worship, they reason that God is everywhere, that we live in him and have our being in him. Why, therefore, should we make a point of worshipping him in a particular sort



of building called a church and on special days? Concerning the ministry, they reason that God is directly accessible to each one of his children. No priest, no mediator, is needed to commend us to the Father of our souls. Why then maintain a distinct order of ministers? Concerning the church itself: it has always been assumed to be of divine origin, to have come down in some miraculous way out of heaven. But we now know that it arose naturally out of the conditions of human life, as any other social institution arises, and no more represents a breaking into the social order by a supernatural power than does the state, or the family or the educational institution. Of what use then is the church? What can justify its continuance among us? So far as it renders any real service to mankind are not these services better rendered by the home or the school or the state?

The attitude of mind that reasons thus is peculiarly characteristic of our time. Whatever loss organized religion exhibits today is due in part to the fact that there is some resemblance of truth in such reasoning. The dogmatic sanctions by which men and women were formerly impelled to submit themselves to the authority of the church and its customs have been vitally weakened. In many minds where they have not been consciously uprooted they are too pale to act as motives. A new way of thinking has come over us. It is difficult for the modern mind to credit the miraculous origin of any existing institution and even where the miracle is credited as a fact its value as an infallible proof of the divine is disputed.

As a consequence of this state of mind many are at sea in the practice of religion. The modern emphasis on the inward, the subjective often leaves religious sentiment without a mechanism for overt expression. Hence, it becomes sentimentalism and comes to nothing. The preaching of religion as love—love to God and love to man—however much it may stir the emotions, is often a soporific to the will. If we abandon legalism can we speak a definite, objective message? If we shelve dogmas can we still be positive?

We are raising these questions not for the purpose of discussing them now, but as indicating the direction we mean to take in a series of editorials beginning next week. First of all, we shall have something to say on "The Lord's Day."

### A Cincinnati Silence.

Down on the banks of the Ohio they do say that silence gives consent. A great many times in the last few years Chicago ministers have been accused of various things by the Christian Standard and asked to deny them. Many of the Chicago ministers do not take this journal and do not see the demand. Other ministers of Chicago do not always put "thumbs up" when the demand is made, but choose the policy of dignified silence which is understood among educated men in a great many communities. This has led to what is known as the Chicago silence. The Chicago silence has been interpreted as convicting certain men of various things which if not as serious as horse stealing have been considered reasons for severe punishment. Not only have the Chicago ministers often been tried and condemned by challenges which have had no answer, but missionary boards and secretaries have met the same treatment. The men who are responsible to the church for the administration of our missionary funds have been called upon to discriminate against brethren who have been among the very best friends of missions, upon grounds which had nothing to do with missions. Because the societies have almost uniformly refused to recognize the authority of our journals to administer the missionary funds, the men of the mission boards have almost always kept silence. Upon the basis of this silence, our Cincinnati contemporary has insisted that they were guilty.

We do not yet yield the point that with most men dignified silence is not a confession of guilt. But if silence means anything anywhere it ought to mean something in the office of the Christian Standard where the test has been so often proposed. In that case, what of the silence of the Christian Standard on the challenge given by the Christian Evangelist this last summer? The Evangelist gave a ringing pledge of loyalty to our organized mission work. It accused the Standard of being opposed to organized missions and asked it to join in a statement of loyalty. The owner of the Christian Standard proposed to state his real position in the near future with reference to missionary societies, but through these anxious weeks we have had nothing but silence. Are we to interpret this silence as Chicago silences are interpreted? Is the Christian Standard secretly intriguing against our missionary socie-

ties? We could not believe that the very journal, which yet puts the name of its great founder to the mast-head, had flopped over to the position of Ben Franklin with reference to the societies, did we not read in its pages each week the very sort of criticism of the societies which is printed in the "anti" journals. There is no criticism of the societies in the Octographic Review which does not find an echo in the Standard, except concerning the scriptural authority of the societies. Shall silence mean consent in Cincinnati as it is supposed to do in Chicago?

### The Campbell Institute.

A copy of the September "Scroll" is in our hands. We note a change in the management of this interesting monthly journal. The Campbell Institute has abolished the editorial office and now publishes the Scroll through a committee, whose function is simply to solicit contributions from the members and to see that the paper is printed. The purpose of this change is to make the paper represent the Institute rather than to be the organ of an editor or an editorial board. The Campbell Institute is composed of men of all types of theology and varying temperaments. The widest differences emerge in their discussions. The basis of their fellowship in the organization is declared to be not similarity of thought, but a desire to know the truth and to seek it with an open mind and by the methods of scholarship. They disavow any intention of making a theological propaganda of the organization. Fortunately, the wide divergence of views among them is the best rebuttal of the charge that they have any such intention. We hear some talk of an advance step to be taken by the Institute shortly looking toward the expansion of its membership and the broadening of its field of work. The purpose of the Institute is to cultivate and maintain in its members the scholarly habits and ideals which are so in peril of being lost amid the rush and pressure of practical life. Certainly this is a goal which every college graduate should keep constantly before him. And he probably needs only the co-operation and partnership of others of like interests to stimulate him to his best work. We hope to see the advantages of this splendid organization extended beyond the smaller circle of University graduates (to which the membership is now limited) into the wider field of those who love and wish to know the truth.

The Christian Evangelist reports the serious illness of its beloved editor, Dr. J. H. Garrison. He was compelled to leave his summer home at Pentwater, Michigan, very hurriedly and submit to an operation upon his arrival in St. Louis. A second operation was subsequently performed, from which recovery is slow. Hundreds of those attending the New Orleans convention will regret to read that they will not be privileged to see his face in that great gathering. The prayers of a grateful brotherhood are ascending to God for his recovery. In these prayers the members of the Christian Century staff heartily join. Long since has the brotherhood learned to trust and follow the spiritual leadership of this gracious servant of Christ.

### The Temperance Parade.

Last Saturday 8,000 people marched through State street, Chicago, in a temperance parade. The movement originated with the W. C. T. U. but was joined by practically all the temperance organizations of the city. Prominent clergymen like Bishop Fallows and Jenkin Lloyd Jones marched on foot with the other ministers. Individual churches had floats, the Englewood Church and the Jackson Boulevard Church of our own communion having large delegations. The banners had many suggestions that were forceful and timely though a few were unfortunately exaggerated or inappropriate. The number of voters in the line of march was most impressive. Numerous bands added to the spirit of the enterprise, the Scotch bag-pipe boys being the most conspicuous of all the musicians.

The frequent assertion by banner and song, "Chicago is going dry" aroused comments among saloon habitués all along the line of march. While the occasional wag raised the cry for some popular brand of beer, the whole impression was a serious one. Is Chicago going dry? Probably not right away. But the whole movement of the social spirit is against the saloon. It stands square across the path of progress. It is the enemy of the better day when righteousness shall be the rule in Chicago, the future city of God. With the forces of a new civilization set against the rum-shop, the cry of the children "The saloon must go!" will be fulfilled.

The people responsible for the parade have been criticised for launching the movement at this particular time. It has been claimed there was no occasion for it. There seems ample occasion, however, both in local and national affairs. The fight for Sunday closing has not yet come to the last round. The state and national elections are near at hand. The parade was also justified in other ways. The city has been given an impression of the strength of the temperance movement that will abide. Men who thought the church was dead now realize that it is very much alive. The parade has been an important skirmish in the great battle for a sober nation.

### The Place of Miracle in Christian Belief.

In much that has recently been written in regard to miracle there is displayed a strange misconception of the value of the miraculous in religion, as compared with other elements which have received insistence in the origin and progress of the kingdom of God. It appears to be the feeling of not a few in this generation that a religion gains in value as it appeals to the marvelous. That the more astonishing the displays of its effects, as contrary to the usual course of nature, the more convincing it will be, and the reader will be the human mind to accept it as divine.

This attitude is perhaps not unnatural. It was certainly the earliest. Most primitive religions have made their appeal to miracle as the best evidence of their validity. Wonder-working has had a place in nearly all the ancient faiths, so far as they can be traced. In some cases the marvels were manifest frauds, perpetrated upon a simple people to effect their submission to the ministers of the national cult. There is abundant evidence that such was too often the case among the Greeks and Romans. In other cases there may have been a sincere faith on the part of both priests and votaries that the wonders wrought were true and credible.

But in any case the value of these works of marvel was no greater than their success in turning the minds of those who witnessed them to the greater values of the religion in the name of which they were performed. The tendency in all such cases has ever been to rest upon the miracles as ends in themselves, and fail to see the moral meanings involved in them. Jesus encountered this very type of mind. Men followed him in crowds, not because they wished to learn the truth from his lips, nor to conform their lives to his teaching, but only because they loved to be astonished by the acts of power which he performed.

His miracles had their values and their limitations. They were evidences of his power to those who saw them. They were revelations of his love to those whom he healed. They illustrated the unvarying tendency of the kingdom of God to restore men to normal life. They were prophecies that the reign of sin, which is the secret and cause of all suffering, should be overthrown. But their value was inconsiderable beside the life, the teachings and the sacrificial purpose of Jesus. Their significance was lost beyond the circle of those who saw them. To all such it has been necessary to prove the nature of our Lord as divine in order to convince them that he wrought these works of power. Men believe in the miracles today, if at all, because they believe in him. To such the works which are recorded of him are the natural fruits on the tree of such a life as he lived.

The entire process of man's redemption is a wonder past all explanation. In this sense it is not improper to say that Christianity is a supernatural religion. Man is made for greater things than the life of the dust. In this sense he is the object of a supernatural ministry. But in so far as this term is employed to indicate an infraction of the processes of either nature or the nature of man it is misleading and subversive of the right view of God's work in the world. There is no virtue in a violation of those very laws which are God's ways of working. There is no piety in the mere acceptance of wonder without an effort to rightly comprehend the plan of God in his revealing grace. The man who rejects that definition of miracle which makes of it a fracture of the very order of the universe which is the first law of God may be far more reverent than he who insists that the more marvelous the miracle is, the more delighted he is to accept it. God has not given us the spirit of credulity, unthinking and irrational, but the spirit of judgment, inquiry and a sound mind.

The present generation finds the miracles the least convincing feature of the ministry of Christ. Whether it rejects them or accepts them with question it is quite likely to declare that they do not concern it very much. To the Christian with inherited faith and unquestioning adherence to the statements of the New Testament

this attitude seems unwarranted and shocking. Yet as those who wish to interpret our holy faith to the age in which we live, the only one in which it will be our privilege to work, we cannot but appreciate the fact that a definition of miracle which makes it consistent with the interpretation of nature and God as we accept them is at least the duty of the hour, in so far as it is not inconsistent with the facts of the New Testament. It is this interpretation for which we plead. It is this, if any, which the student, the army of workingmen keenly interested in social and scientific inquiries, and the average man of all types, will accept.

But above all views of miracle is the present and pressing appeal which the Christ makes by virtue of his character, his inspiring message and his plan by which every life may achieve redemption from the power of sin, and redemptive value for mankind. By this door a man may be led at last even to the acceptance of miracle, to whom this unique side of our Lord's life made at first no appeal. Through faith in him there may come faith in the miraculous.

W. R. Warren, Centennial Secretary, writes: "The Christian Use of the Tithing System' is enabling all who adopt it, according to their unanimous testimony, to: First, Give more than they ever thought possible before; Second, Live better on nine-tenths than on ten-tenths; Third, Know the truth of the words of the Lord Jesus when he said, 'It is more blessed to give than to receive.'

"Let those who are systematically giving a tenth or more send in their names and addresses and they will receive the Centennial Tither's Certificate. This involves no change in the way of distributing your tenth. Let those who are not tithing, or who wish to enlist others, write for free literature."

The Church having the most tithers is at Bethany, Neb., having 100 and the next is the First Church of Mobile, Alabama, with 77. The total number of tithers that have reported to date is 1,783. These will add considerably to the income of the Church.

A paragraph clipped from a recent issue of a newspaper tells its story plainly. "A poor boy, who by dint of hard work had succeeded in getting an education, decided to try for a vacancy in a Chicago bank. While he was in the office the bank president touched a button and the bank's detective stepped in. He looked at the boy and then went away. The president said, 'Come back in a week.' At that time the president said, 'There are forty-six applicants for this place. All have been watched for a week. Only two boys passed the character test, which touched particularly the points of extravagance, vice, where evenings were spent, and the Sabbath day. All this is strictly business and not at all an inquisition into private character. This bank must take account of these things for its own sake. Of the two you have the best qualifications, and the place is yours.'"

Begin the day with God;  
Kneel down to Him in prayer;  
Lift up thy heart to His abode,  
And seek His love to share.

Open the Book of God,  
And read a portion there;  
That it may hallow all thy thoughts  
And sweeten all thy care.

Go through the day with God,  
Whate'er thy work may be;  
Where'er thou art,—at home, abroad,—  
He still is near to thee.

Converse in mind with God;  
Thy spirit heavenward raise;  
Acknowledge every good bestowed,  
And offer grateful praise.

Conclude the day with God:  
Thy sins to Him confess;  
Trust in the Lord's atoning blood,  
And plead His righteousness.

Lie down at night with God,  
Who gives His servants sleep;  
And when thou tread'st the vale of death,  
He will thee guard and keep.

## DEPARTMENT OF CHRISTIAN UNION

By Dr. Errett Gates.

## Trial Unions.

Some of us are inclined to be a little impatient over the slowness of the movement for a union between Baptists and Disciples. Those ministers and members of the two bodies who have outgrown the differences between them, and stand with perfect readiness to move into fellowship, grow restive under the indifference and opposition of those who still hold the differences real and vital. It is a serious question how far a union is justifiable in the face of a small irreconcilable minority. Shall the great majority of a church who are ready for union wait for the two or three who are not ready? Or shall the union be effected against the will of the few? This has been done in many of the unions already consummated.

Union between two churches is never justifiable where it leaves a minority on one side or the other, large enough to constitute a new church. A union should always mean the reduction of two to one. If after the union of two churches there are two left, the united church and a fragment of one or the other church, the union has not accomplished its full purpose. And, furthermore, it is in a position to lose its own unity and strength. It is never profitable to sow the spirit of division in a church over a proposed union with another church. That would be doing evil that good may come.

But there is another recourse that may be had with influential minorities opposed to union. All effort need not cease. Temporary unions of the public services under a joint minority can be entered which will leave both churches unchanged in their faith and order, but at the same time will promote acquaintance with each other's customs, ideas and cherished peculiarities. They might be called trial unions. They may be entered into for the few months of the summer, or they might extend through a period of six months or a year; and even then extended indefinitely if thought advisable, but preserved as temporary, not permanent unions until every member of both bodies was satisfied or dissatisfied with the experiment. Some who would scare at permanent unions, might very heartily enter into temporary unions, that did not raise the question of change or compromise. It might be that at the end of a temporary union such perfect accord and sympathy would be discovered between the two bodies, that a permanent union could be entered into without any feeling of estrangement from the old or compromise of cherished faith.

The advantages of a trial union would be very great in most communities. It would command the respect and attention of the outside world. Any exhibition of unity between churches has a wholesome influence upon the unchristian part of a community. Corruption in politics and municipal affairs thrives on the division in the ranks of the forces of righteousness. All forms of wickedness and unrighteousness count on division in the churches to give them life, breath and being. If the Christian interests were as closely united in a community as the liquor interests, the saloon could not live, wrong doers never like to see the churches getting together. They take notice when they do draw into closer fellowship. Living together, even temporarily, means acting together; and acting together on the part of the followers of Christ, means the coming of the kingdom of light, and going of the kingdom of darkness, in any community.

A trial union would be of the nature of a religious sensation, that would command not only the attention but the attendance of the outside community. It would quicken the interest of the members of both churches. It would be the occasion of conversation among neighbors upon church matters, and that is always

good. It would hold the religious interest of the community in suspense longer than revival, and, in fact, might be given many of the features of a genuine revival. If the two churches had settled ministers, a joint ministry would free them from some of the burdens of sermon preparation, so that they could devote time to other sides of their work, or could unite in new forms of social service in the community. Two congenial, resourceful pastors, uniting their congregations during a year, could plan larger things for both their churches and the community than either could alone. It would relieve the solitary minister of that heavy feeling of provincialism and rivalry which every denominational minister feels when he faces the other churches of his neighborhood as competitors. It is this leaden, discouraging sense of competition that gives strain to a sectarian ministry. The community is not all his for Christ's sake. He fears that he will trespass upon another man's ground in his work. But a joint ministry will give comradeship to a minister's work, and the spirit of possessorship, mastery and leadership in the community. What a demeaning tone it gives to our modern sectarian ministry, when a man goes threading his way between homes whose doors are closed to him, and doging in and out of the homes of "his own people." Such a ministry can not be large, responsible and statesmanlike. A taste of fellowship and unity in a community would give any man a new heart and a larger spirit.

But what about the details of trial union? They are easily adjusted as the asking of the question. The two congregations could meet in one, presumably the larger, building, if both churches had buildings, thus saving the expense of heating and lighting two buildings. Provision could be made for the separate weekly communion of the Lord's supper by the Disciples, if the Baptists did not choose to join. The classes of the two Sunday-schools could be preserved undivided under their own teachers, with joint opening and closing exercises. Prayer meetings, young people's meetings and many other meetings could be joined to the great advantage of both. Yet each church would be left free to hold such separate meetings in its own building as denominational work require. The ministers could have change of sermons on alternate Sundays, or they could alternate between morning and evening services. Missionary and special offerings could be taken from each congregation on separate Sundays, while the regular Sunday offerings could be taken from both at once, each using its own distinct envelopes.

Consider how much of the Sunday services could be performed in common, and one really practiced in common in the separate services; the singing of hymns, reading of scriptures, prayers, sermons, missionary appeals, giving of money, etc., etc. The same things are done in practically the same way in the two congregations every Sunday. Why could they not be done together to greater advantage? A foreign missionary sermon preached by one minister will serve the same purpose for the Foreign Christian Missionary Society, and the Baptist Missionary Society. In what manifold ways the two people meet in their Sunday services, not to say anything about the solemn celebration of baptism, which is the mark of their family likeness.

Why have two church buildings, lighted and heated for doing the same things, at the same hour, on the same day? Let us have many trial unions, as first steps to permanent unions. They would try out all those anxious questions of congeniality, latent differences and ripeness for union, which face two churches contemplating an uncertain plunge into a permanent union.

What do the ministers among the Disciples think of trial unions? Let us hear from you.

## A Church Irenic

By William Oeschger.

By many, especially by theological writers outside of our brotherhood, the title of this article would technically be called A Denominational Irenic. But, since there are those among us who do not believe that we are a denomination, we substitute in deference to these, the word Church for that of Denomination.

It is said that "An honest confession is good for the soul." Such a confession we desire to make right in the beginning of this article.

The confession is this: it is much easier to point out the fact that there are divisions and party spirit among us than it is to prescribe a remedy for the healing of the wounds that have been caused by the party spirit swords. It is only when one seriously sets about to suggest a solution of our present situation that one becomes aware of the stubborn factors with which one has to deal. How to restore union and unity among us will tax the wisdom and ingenuity of the wisest and best men in our brotherhood for years to come. We confess our inability for the task. All that we hope to do in this article is to make a few suggestions, which we trust may be helpful, pointing in the right direction, and causing others to take up the task of



restoring unity and oneness among those who have preached that division is sinful, and who have had for their motto: "One Lord, one faith, one baptism."

Before we can look for any progress towards the removal of divisions and the elimination of the party spirit among us we must be made fully conscious of the fact that they exist. We must be made to see the facts just as they are. And seeing the facts we must acknowledge their existence, humiliating as it may be. Nothing is to be gained by a denial of the facts, or a refusal to see things as they are. We must take an inventory of our divisions and the liabilities they create, as well as of our unity assets. When we have done this, then we must fully examine the losses that these divisions entail upon us. These losses are experienced both by the individual and by the collective forces of the kingdom. Through the existence of a party spirit and bitter controversy individual Christians are made acrid in their spirit, instead of growing in sweetness. Where once a gentle and peaceful spirit held sway, the party spirit enthrones a harsh and polemical one. The spirit of fraternity is banished to give place to a spirit of hostility. Love for our brother is driven out to give place to hostility, animosity, and hatred. This is no exaggeration. The writer could only wish that it were. The writer has been in towns where we have had two churches, both pleading for the restoration of "the ancient order," but who were at sword's point with each other. There was absolutely no fellowship between such churches. They were bitter rivals. Their relationship was marked by bitter controversy. The individual members wrangled over doctrinal differences and methods of work far more than they prayed for the coming of the kingdom of grace. Such an atmosphere dwarfs the souls of men. It crushes out love and desire for saving the lost. If the spirit of controversy and division have had that kind of a result between the Nashville and Lexington schools of thought, we need not look for a different harvest in the Lexington-Chicago controversy. Individual men all over the country are lining up on one side of the controversy or the other. After they have taken sides they can only see virtue on their side, and only error on the opposite side. When men have once taken sides in a theological controversy it is hard for them to see the truth of the words of the great Gladstone: "The liabilities of human nature to error do not all lie on one side." Such liabilities are not all on one side, but it is hard for a religious partisan to see error or fault on his side.

It is, however, not the individual alone, that suffers by the party spirit; but the general cooperative work suffers also very greatly through its existence. The progress of the kingdom at large is greatly retarded, because the party spirit makes general cooperative increasingly difficult. Those who have in charge the work of our National Boards are forced into embarrassing situations that the party spirit creates. The last two years of our history furnish abundant proof of this. Men on one side are notifying the Mission Boards that if certain men are given prominent places on the National Convention programs, they, the protestants, will cease to cooperate with the Boards. This is a grave situation. Both sides have the same right to protest. If both sides should exercise this right, what then should, or could, the Mission Boards do? Both sides have the same liberty to threaten the Mission Boards with a withdrawal of their support, if one or the other side is given prominent places on the Missionary Convention programs. If such a state of affairs should come to pass, what would become of our cooperative work. It would be strangled in the household of faith. These things ought not to be so, yet they are; and during the last two years they have been rapidly growing worse, and they will continue to grow worse, unless we set our faces in the direction of unity and oneness.

Another great essential necessary for the removal of the party spirit in our beloved Zion is, that we set ourselves resolutely to the task of unification. We desire to emphasize this very emphatically, that there must be a determined desire on the part of those who are contending for the faith once delivered to the saints to see to it that the scandal of contention, party spirit, and division, is removed from our ranks. One reason for the existence of the present condition lies in the fact that we have been indifferent, failing to give attention, to the growing spirit of division in our own ranks. Our strength has been expended in seeking numerical enlargement and not in maintaining inner unity. We have preached and labored as though there was no problem of inner unity to look after, nor ever would be. In short, we have neglected ourselves. But the time has now come when we must look after our own domestic affairs, for not to do so, means a failure in the great historic purpose for which we came into the kingdom, the bringing together of the scattered army of God. It is the faith of the writer that

the energy, the intelligence, the devotion and loyalty to the interests of the kingdom of God, that exists in our brotherhood, if given up unreservedly to the work of restoring unity and oneness in our ranks, that it will be accomplished. When we shall teach and pray, with the problem of unity in our minds, as well as that of evangelization, then our divisions will soon be healed. The present hour is one that calls for unification. We must all earnestly pray and labor for an irenic movement in our brotherhood. It is the most imperative duty of the hour.

Irenical movements rest upon certain well known conditions that must be complied with in order to make them possible. Simply to resolve that divisions must cease and unity be forthcoming, will not bring about the desired end. There are conditions that we must fulfill, if we are to restore the desired unity. Irenics as a theological science has a well defined function to fulfill. This function, "Is to discover the measure of truth in the keeping of opposing parties; and to point out the conditions upon which a gradual understanding, and ultimately a true and lasting reconciliation, of existing contrasts, may be brought about." This statement, taken from a great work on Theological Encyclopedia and Methodology, clearly sets before us the line of procedure that we must pursue, in order to restore the spirit of oneness and unity that we all so much desire and need.

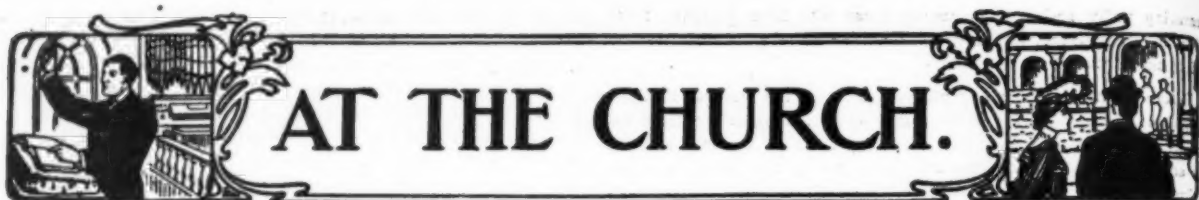
The first duty that this classic statement places upon us, and that our present situation calls for, is that we shall discover the measure of truth that is in the keeping of the different schools of thought in our brotherhood. What truth is in the especial keeping of Nashville, what truth in that of Lexington, and what truth in that of Chicago? Each one of these schools of thought is the custodian of some special truth. When we shall honestly look for the truth that each school of thought is the keeper of, we shall find it; and when we find it, and see it as it is, then we shall have an appreciation of each other that we can not have until we make this much needed discovery.

Upon close inspection of the Nashville school of thought we will discover in it the most robust and virile individualism among us. Nashville places its emphasis upon individual effort rather than upon collective effort. The individual is to bring in the kingdom. Cooperation for conquest is lost sight of through the greatness and the importance of individual effort. There is real virtue in this. Some of our churches have failed to utilize their own strength and forces, because they have depended too much on outside assistance. The writer has a certain church in mind that eight years ago had a membership of one hundred and a good comfortable house of worship. On the house there was an indebtedness of \$600. Today this church is almost a thing of the past. The prime cause of its failure has been the fact that this church has always been looking to the State Mission Board to give it free meetings, and to outside people to pay off its indebtedness on the church, instead of going heroically to work and doing these things itself. This dependency upon others destroyed its independency, and through it, its self-efficiency. Dogmatically, theologically speaking, the Nashville school is fiercely conservative. But in this it has no exclusive monopoly over the Lexington school of thought. Whatever truth it guards in this direction is also firmly held by Lexington.

Coming to the Lexington school of thought, we ask, of what truth is it the special guardian? Contrasted with Nashville, Lexington has been the especial champion of cooperative work. This was especially true of it in its earlier years. In fact, it came into existence for that very purpose, to champion cooperative work, and to introduce newer and better methods in church work. But when contrasted with the Chicago school of thought, theologically speaking, it is the conservator of the ancient landmarks. In theology Lexington and Chicago may be contrasted as conservative and liberal. The former glories in Dogmatics, the latter, in Criticism. To the one, the conservative, our message is fixed and our program a closed one; to the other, the liberal, both our message and program are open to revision. The former constitutes the school of stern dogmatism, the latter, the school of flexible criticism. Both of these schools are the guardians of great truths. Each renders a great service to the kingdom of God. This each must concede and allow to the other. When this is done, the way will be open to a better feeling and a lasting reconciliation.

[Mr. Oeschger's splendid article will be concluded next week by an examination of Dogmatism and Criticism with the purpose of leading up to a unification.—Editors.]

"The price of character is battle."



## The Sunday-School Lesson.

Herbert L. Willett.

### GOD'S TEMPLE AND DAVID'S HOUSE.\*

This lesson is chosen from the Book of Chronicles. This is a document which originally included not only our present books of First and Second Chronicles, but as well the two following books, Ezra and Nehemiah. The style, character and point of view are the same in all four. They were probably separated partly by the accidental tearing of the document (cf. the end of 2 Chron. with the beginning of Ezra), and partly for convenience in study and reference. Large parts of these narratives are parallel to the similar accounts in Samuel-Kings. But though they are so much later in date of writing, having taken form in the Greek period, in the fourth century B. C., they are not copies of the earlier books, but appear to derive their materials from other sources as well. Many things recorded in Samuel-Kings are omitted by Chronicles. In other instances the latter give details not found in the other record. At still other points the two are closely parallel. In points in which the two disagree scholars usually give the precedence to Samuel-Kings, as having taken form nearer to the events, and as being dominated less by the priestly spirit, which appears to have shaped the history in accordance with its own ecclesiastical purposes.

In the present study the account is in all but slight verbal matters in entire agreement with the earlier account. It is one of those great prophetic utterances which stand out in the line of the Messianic hope in Israel. Prophecy consists in much beside predictions of the future. And what predictions were actually made dealt far less with the details of future events than with their general purpose and tendency. It is on the high levels of the eternal purpose of God to reach the world through a chosen nation that prophecy usually moves. And this lesson is an admirable illustration of the fact. Here the king has desired the privilege of building for God a house of worship. It seemed that there could be no appropriateness in permitting the ark, the sacred chest of Israel, to remain in a mere tent, while the king himself lived in a house of his own building. To erect a sanctuary therefore was the pious wish of David. But in contrast with this desire comes the assurance that God will build for him a house of sure foundations, the enduring rule of the nation, culminating in the world-wide sweep of the kingdom of God.

This promise was sufficiently astonishing to fill the king with deep wonder and gratitude. It is indeed quite possible that its precise terms as written down by later prophets were given directness by their partial fulfillment in the succession of David's line as kings of Judah. But the promise was greater than any worldly monarchy could be, and the force of its Messianic meaning cannot be missed.

The attitude of the prophet Nathan toward the plan to build the temple is not without significance. At the first, when David made his proposal to erect a building for the worship of God, the heart of the aged counsellor of David was warmed by the thought. It seemed fitting that his royal master should signify his reverence for Jehovah in just this manner. If other kings in Egypt and Babylonia made offerings of temples to their gods, and counted all treasure worthily spent in such votive offerings, how much worthier was the God of Israel. The prophet therefore added his blessing to the plan of the king.

Yet later on, within a very few hours, Nathan returned to the king to revise his first word. Reflection in the light of all the divine leading of the nation caused him to bring to the king an entirely opposite oracle, which he uttered as confidently as the word of God as he had the first one. Nor was he in error in either case. It is often true that some plan for the advancement of the kingdom of God is brooded by earnest souls who have no other wish than to be of service. At first the program appears to promise the fairest

results. It is only by reflection and criticism that the true aspect of the matter is discovered. Yet the loyal souls who wrought at the plan, and those in whose judgment it failed of approval, have been helped by the effort to view from every angle the matter which has taken form in their minds.

In this very incident there is found an admirable commentary upon the whole problem of the inspiration of the prophets. Was Nathan mistaken when at first he gave his approval to the king's project? And was this mistake corrected by subsequent divine commission? This is the usual view. Yet how little credit does this do the prophet. Why should he not have taken time to receive the oracle of God before speaking at all? And if he was in error in the first instance, who shall guarantee the accuracy of his second message? All such comments reveal a singular meagerness of acquaintance with the real work of the prophets. They were men who brought to their task of sacred teaching a unique devotion to the work of God in their generation, and a rare insight into the messages of earlier teachers of God. Yet they used, as they were indeed compelled to use, the faculties which God had given them as men, and their sole concern was to interpret the divine will in accordance with the needs of their time. In so doing they were often compelled to revise the utterances of earlier prophets, and sometimes their own. Reflection and closer study revealed the error of some judgment rendered. This is true of the present experience.

As a matter of fact no project seemed more appropriate than the erection of a stately house of worship. But in reality it was far from being an ideal plan. At first it approved itself to Nathan. Later he thought it unwise. The later judgment was approved by history. To be sure he took away the sting of David's disappointment by stating that it was not altogether fitting that he, whose hands had been wet with the blood of so many foes, should be a builder of the house that should be a symbol of peace. It is also probable that later coloring of the oracle added the promise that a son of David's should build the house. This last would virtually neutralize the very purpose of the message. Its true purpose was to dissuade David from the entire effort, by showing that God needed no central sanctuary in which to dwell; that he had used none at any time as an exclusive dwelling place in the nation, and that he had nowhere commanded any man to build such a house.

In this statement the true prophetic attitude appears, which deprecated the centralizing of religion in one place alone, and protested against making it a matter of place and time and external rites. The priests stood for all these things, but the prophets for a purer and more spiritual worship. One cannot fail to reflect upon these things in the light of the later prophetic experiences. Solomon built the house that his father David wanted to build. Its effect was to draw to Jerusalem most of the religious influences that should have been scattered throughout the nation. The king made the temple one of the great show buildings of his capital. But from that day the influence of the prophets declined until at the close of his reign they arose in their desperation and rent the kingdom asunder. They had ruined forever the prospect of a great world power, but they saved religion to Israel and to the world. Thenceforth the temple was merely the sanctuary of Judah, with far better means of being kept free from idolatrous taint than before. The temple as the center of a rich and gorgeous cult was a hindrance rather than a help to the faith of the nation. As a simple house of God, such as it later became, it did much to keep alive the spirit of devotion during dark days.

But the real house promised in the lesson was the house of David, the one in whose line the King of the Nations was yet to be born.

**Daily Readings:** Monday, Covenant with Abraham, Gen. 12:1-4. Tuesday, Covenant with Jacob, Gen. 28:10-22. Wednesday, Covenant with Noah, Gen. 9:8-17. Thursday, Covenant fulfilled, Acts 13:26-37. Friday, New and better covenant, Heb. ch. 8. Saturday, Christ's Kingdom and covenant, Psalm 45:1-17. Sunday, A new covenant, Ezekiel 36:2-38.

\* International Sunday-school lesson for October 11, 1908. God's Promise to David, 1 Chron. 17:1-14. Golden Text, "There hath not failed one word of all his good promise." 1 Kings 8:56.

Bless me then, O Lord, with thy grace, and help me at the turning of the morning. So shall I be with thee all the day.—John E. McFayden.



## The Prayer Meeting

Silas Jones.

### THE CHILDREN OF THE KINGDOM OF GOD.

Topic, October 14, Matt. 19: 13-15; Zech. 8: 3-5.

"Children not allowed" may be an appropriate sign for the greedy landlord to put up but it is in the wrong place when it is over the door of a Christian church or a Christian home. In fact neither institution is Christian unless it has a welcome for the children. Jesus loved the children and he imparts to others love for them. It is the abnormal person who is willing to go through life childless; the normal man or woman considers it a privation to be without offspring. Husbands and wives who murder the unborn belong to the lowest and most dangerous class of criminals. Their presence among respectable people in no way atones for their crimes. The church must speak plainly upon this question. Plain preaching will offend none but the criminals and the imbeciles, and no worthy preacher of the gospel allows these to dictate his message.

#### "Unto Me."

What did the children find when they came to Jesus? They found one who understood them and who delighted to see them living under right conditions and enjoying all the privileges that childhood may claim. They were not misled as to the meaning of life by any word or act of Jesus. His was the seriousness of one who never divorced duty from happiness. If we would bring the children to Jesus, we must not put over them as teachers grumblers and pessimists. We have heard much about the danger of allowing young persons to come under the influence of light-minded, worldly teachers and we have not heard more than we ought to hear, but it is just as important to keep the long-faced, sanctimonious men and women out of the public school and the day school as it is to keep out the thoughtless. The man who always has an ache or a pain is unfit to be with children. Brave, patient sufferers have their lessons, too, for young and old. I am not speaking of them, but of the cowards who try to impart their misery to everybody about them. It is a sin to let such people stand as representatives of the church. They doubtless have a right to be members but they have no right to be accredited by the church as instructors of the children. They can not give correct impressions of Jesus.

#### The Children in the Streets.

"And the streets of the city shall be full of boys and girls playing in the streets thereof." The street is not usually considered a desirable place for children to play. Wise and careful parents have a wholesome fear of the influences of the street. But when the kingdom of God is fully come, the street will be redeemed. It will no longer be a place of danger to the inexperienced. The whole gospel of the kingdom applies to the public thoroughfare as well as to the home. If men say that trade cannot be carried on in accordance with the principles of Jesus, they are bound to be corruptors of youth. If they say the city cannot furnish amusements for the people if vice is suppressed, they are enemies of childhood's innocence. Not until the spirit of Jesus rules in the market and in the pleasure park will the places of public travel and intercourse be safe for the children. Our cities have been built to meet the needs of industry and commerce; they must be rebuilt to meet all the needs of the people, social and moral as well as economic.

If we will only look about for the good there is in our cities, we shall have reasons for believing that there is redemption for them. Morbid curiosity or innate viciousness takes many a man from the country into the haunts of vice and he goes home ignorant of the good there is in the city. The politicians of the country array themselves against those of the city. It is time for us all to join with the good men and women of the city and work with them for its redemption. The last vision of the Bible is of a city from which the unclean are excluded. It is worth while to have a vision of Chicago and New York freed from destroyers of virtue. If we have no vision of this kind, our hope for the children will be quenched. More and more the ideals of the cities rule in the whole land. To save them is to save our civilization. All that we can do for the children will keep only a few of them sound in morals if our cities be not cities of God.

The vision of spiritual power, even as we see it in the imperfect manifestations of human life, is ennobling and uplifting. The rush of courage along the perilous path of duty is finer than the foaming leap of the torrent from the crag. Integrity resisting temptation overtops the mountains in grandeur. Love, giving and blessing without stint, has a beauty and a potency of which the sunlight is but a faint and feeble image. When we see these things they thrill us with joy; they enlarge and enrich our souls.—Henry Van Dyke.

## Teachers Training Course.

Herbert L. Willett.

### 8. The Revival of Judah.

In the year 538 B. C., Cyrus the Persian conquered Babylon and made it his capital. He soon after issued a decree permitting the nations held in captivity in Babylon to return to their own lands, taking with them their gods and other religious symbols. The messages of the prophets had prepared the way to take advantage of this opportunity, and yet there were probably very few Jews who cared to go back to their old home. A new generation had come upon the scene. Judah was in ruins and overrun by the Philistines, Samaritans, Edomites, and other foreign people. There was no desire in the heart of the people to return. Babylon offered too many advantages. Yet the resolute and earnest work of the prophets secured sufficient interest to send out a small company of pilgrims under the leadership of a representative of the Davidic dynasty. Meantime, efforts were being made in Judah to rebuild Jerusalem. The prophets Haggai and Zechariah roused their countrymen to the task of erecting the temple. The arrival of the pilgrims from the east encouraged this work. From time to time others came, until in the days of Nehemiah and Ezra more than forty thousand were enrolled in the census of Judah. The erection of the temple was begun in 520 B. C. and the building was completed four years later. But the revival of the city was slow and discouraging, as is amply proved by the Books of Zechariah and Malachi. About the year 445 B. C., Nehemiah, a Jew at the court of the king of Persia, was sent as the governor of the province of Judah, and by his energy and patriotism the walls of the city, which had been in ruins so long, were rebuilt. About the same time Ezra, a scribe, led a fresh company of Jews from the east and reorganized the worship of Jerusalem, in accordance with the Levitical law. (Ezra, Neh., Hag., Zech., Mal.).

### 9. The Maccabean Kingdom.

The later history of Old Testament times is much less familiar because so little record has been left us regarding it. The Persian kingdom continued until the days of Alexander the Great, who conquered the eastern world and set up his capital at Babylon about 330 B. C. After his death, two of his generals, Seleucus and Ptolemy organized the kingdoms of Syria, with its capital at Antioch, and Egypt, with its capital at Alexandria. Between these two kingdoms, lying respectively north and south of Palestine, there was continued warfare, and the Jews suffered more or less by reason of these operations. At first Judah was an Egyptian province, but later was attached to the kingdom of Syria, Antiochus Epiphanes, the king of Syria (175 B. C.), defeated in an expedition against Egypt, and angered by the refusal of the Jews to adopt completely the Greek religion and practices of which he was a devotee, subjected Jerusalem to cruel indignities, defiling the temple itself with swine's flesh and putting to death numbers of the faithful. These and other outrages led to a popular uprising in which the most conspicuous figures were Judas Maccabeus and his brothers. In the war between the Jews and the Syrians, Judas gained many victories, and though he lost his life in battle, a Jewish kingdom was established with the Maccabees, the descendants of the family of Judas, as priest-kings. This is the romantic period of Jewish history. (1 Maccabees, 2 Maccabees, Dan. 7-12).

### 10. New Testament Times.

The Roman Empire which had been extending its power throughout the east took possession of Syria about 65 B. C. Pompey took Jerusalem June, B. C., 63, and the Jewish monarchy was abolished. Antipater, an Idumean (Edomite), who had rendered valuable services to Julius Cæsar, was given the position of procurator in Judea, with the permission to assume the title of ethnarch, or king. From this man descended the Herods, who during the succeeding period occupied so conspicuous a place in the history of Judah. In 40 B. C., Herod, surnamed the Great, secured from Rome the title of King of the Jews, and soon after occupied Jerusalem. This city he enriched with walls, palaces, a theater, and chief of all, the temple, a wonderful structure combining the features of fortress, sanctuary, market and academy. His long reign which ended in 4 B. C., was marked by such cruelties as to make him almost universally detested. His benefactions to the Jews were small compensation for his crimes and exactions. He was succeeded in the very year in which Jesus was born, by his sons, Archelaus, to whom fell the province of Judea, Antipas, who received Galilee and Perea, and Philip, to whom fell the region east of the Sea of Galilee. In 6 A. D., Archelaus was

(Concluded on page 11.)

## DEPARTMENT OF BIBLICAL PROBLEMS.

By Professor Willett.

I am beginning to read the Bible again with some young people. We have begun the study of Genesis. Can you tell us how to proceed in order to get the most practical help? We have little leisure, and want to make every moment count. R. W. M.

Wade's "Old Testament History" is a good companion for the Bible reader (Dutton, \$1.50). With this would go McFadyen's "Messages of the Prophetic and Priestly Historians" (Scribner, \$1), and Ottley's "Short History of the Hebrews" (Macmillan, \$1.25). The best single commentary on Genesis is that of Driver (Gorham, \$1.75).

Please tell me how books were published in the first century; and were the books of the New Testament published in the ordinary way? W. H. B.

The New Testament writings circulated in the Christian communities at first. They were not public documents in the same sense in which the heathen writings were, because they were produced by men who were more or less under the ban of connection with an illicit religion. Yet as Christianity grew in strength, these documents must have become like other books, a part of the literature of the time. Book-shops existed in Rome in the first century before Christ, and at Athens probably four centuries earlier. Atticus, the friend of Cicero, sold books and kept a large number of slaves employed as copyists in their production. Books thus manufactured were not very dear. The first book of the poet Martial sold for about seventy-five cents, the present equivalent of which would be perhaps three dollars. As the Christian community increased, a demand for copies of the sacred writings would naturally grow, and publishers for Christian readers would be found no less than for heathen. But information of a specific nature is lacking on this point.

If God works in accordance with law, and only so—and I believe that all his actions are governed by eternal laws—what is the need of prayer, except to make us humble and submissive? He is the Infinite Supreme and All-Wise; we in every respect the opposite. I cannot therefore see any good reason why prayer should be used to prevent anything in his plan. And since his laws are eternal, it is difficult for me to reconcile this doctrine with that usually taught. Inquirer.

God works in accordance with law, not that he is the creature or victim of law, as the Greeks believed Jove to be, but because his is a life of harmony and conformity to the highest order. Law is the expression of this perfect order in his life. God is our law in the sense that what He is and what He does is the rule of our being and doing, in so far as we desire conformity to his perfect life. The Bible so puts it: "Be ye holy, for I am holy." The right idea of prayer is not that of getting him to do our will, but of helping us to do his will by engaging us in reverent and trustful communion

with him. By the laws of God as seen in nature are meant his methods of bringing things to pass. We soon learn by experience that in everything involving any human agency God never brings things to pass without some sort of human co-operation. Prayer is simply one form of human co-operation with God, through its endeavor to link and lift our wills to his will in unity of effort. One great error in this matter is the idea that prayer seeks to change God. It seeks rather to change our relation to God, to rectify our attitude toward him and his methods.

Although a firm believer in God and his all-wise love, yet I find it difficult to satisfactorily reconcile his affection for his children and the permission upon his part of such terrible and destructive events as sometimes occur—as in the case of the San Francisco disaster, or the loss of life and property in connection with the eruption of Vesuvius. In these instances many human lives have been wiped out—old and young—and no doubt many of them were innocent and God-fearing. Why does a merciful providence direct or permit such things to occur? T. W. M.

God has given existence to living beings on a planet which is subject to the same changes of surface, and therefore the same catastrophes and convulsions necessitated in all like bodies by the cosmic processes of cooling and shrinking. This makes such disturbances inevitable, though more likely in some regions, than in others. It is a part of man's education to overcome these dangers by increase of knowledge. He gradually learns where dangers are likely to be encountered—as in volcanic regions or earthquake zones—and the means by which they are to be avoided and overcome. Once every demonstration of nature was a terror to man. Fire and storm were his dreaded foes and masters. It is no longer true. Plague and famine are being banished. This is God's plan. God's laws are for the highest good of the race. "Shall gravitation cease as you go by?" asks a poet. A full answer to your question cannot be given in a word, but one may well consider the following items in a reasonable view of the matter. It is reasonable that God should create life on such a planet as ours. If the processes of nature, such as produce earthquakes and storms were arrested, great calamities would result. Reliance on the uniformity of nature is essential to human progress. God cannot make beings capable of pleasure without making them also capable of pain, any more than he can make a light that casts no shadow. Pain is not evil in itself, but a preventive of evil. Death is not an evil. It is nature's way of moving forward. Nothing that is purely natural is evil. Man is at his best where nature is hardest. The test of things as good or evil is not in their taste, but in the use that is made of them. God's chief concern is not for our ease, but for our welfare, and that means development of character. The noblest lives have testified with Socrates that "No evil can befall a good man, in life or in death," and with Paul, that "All things work together for good to them that love God."

## OUR SERIAL.

## In the Toils of Freedom.

By Ella N. Woods.

## CHAPTER XVII.

## The Blood Stained Windows.

The December night was cold and a heavy snow was falling. Doctor Jones rang the bell at the Hathaway's and the cheerful light, warm atmosphere, and warmer greeting that met him when the door was opened, were the only pleasures in the lonely doctor's life that he often sought to gratify. He had never married. The older inhabitants of Minington could remember a fair young girl that used to walk to church beside the doctor, but she had sickened and died. An elderly woman had kept house for him for many years, and her son took care of his horses and did the chores about the place. Mr. and Mrs. Hathaway had always made him welcome in their home and loved him as a brother; he had seen Evelyn grow up from childhood and had almost a father's pride in all that she said and did; she had taken long rides with him as he visited among his patients, and had always been in the habit of going to him for help in her studies and difficulties of every kind. When she was away from home he missed her sadly,

and her letters were handed over to him to read whenever he dropped in.

"When did you hear from Evelyn last?" he said as he spread out his hands before the open fire in the grate.

"We had a letter today, Doctor, and it has worried me a great deal. I am afraid she is overworking and letting her sympathies go out too much to those poor people with whom she has to deal. Read the letter and see what you think."

The doctor took the letter and adjusted his glasses.

"Dear, sweet Motherdie," he read.

"I don't want you to think I am homesick because I am writing again so soon, for I am not; but I am heartsick and the burden of these poor little white slaves rests heavier on me every day. I haven't written you much about the condition of things down here, for I never seem to have time; so I got up an hour earlier this morning and am going to write you a long letter.

"I am sitting at an open window looking towards the west. The sunrise is reflected from a hundred windows in the mill, and they look like blood. From the tall stack a long streamer of smoke trails along the sky, and hurrying along the streets and by-paths are swarms of children going to work. Am I growing morbid, mother, to fancy the windows stained with their blood, and that 'the smoke of their torment goeth up unto ages of ages'?"

"We think the child labor problem serious enough in our own state, but it is worse here in the South. In the first place, the



children who work in the factories and breakers in Pennsylvania are nearly all of foreign parentage, while the children in the South are of American birth, we might almost say of our own flesh and blood. I do not know that this makes the evil any greater, but it does seem to me that a child born under the stars and stripes might at least have a chance to have a strong body and a common education.

"Then, too, in Pennsylvania we have some child labor legislation, alas, not enough as we well know, but in Georgia there are no laws regulating it. There is a civil code which says that, 'The hours of labor by all persons under twenty-one years old shall be from sunrise to sunset, customary times for meals being allowed;' rather long hours, we would think, but that is all there is. I understand that there is an organization of private manufacturers known as the Georgia Industrial Association, that has drawn up a set of rules to regulate the age limit of children who work. But, mother, it does not stand to reason that corporations that fight every bill in the legislature that has anything to do with regulating child labor, will enforce such rules very strongly. I have seen no signs of such enforcement at Connersburg. The mills here are alive with children from six years old and up. Many of them are puny looking, with pinched faces and big eyes, and they act like automata going back and forth unceasingly among the spindles. Those on the night shift are to be pitied most, for that seems to break down their health in a very short time. They often fall asleep with fatigue, only to be rudely awakened by the overseer, often by a dash of cold water in their faces.

"I was rummaging through Dr. Ransom's magazines the other day (Dr. Ransom is the pastor of the Methodist Church), and I came across this significant sentence in an article on child labor in the Literary Digest: 'It is said that a cotton mill having a pay roll of \$6,000 a week in New England can be run for \$4,000 in the South because of child labor—making a clear pick-up of \$104,000 per year.' That tells the whole story, mother, oh the pity of it!

"Dr. Ransom tells me that the good people of the state are putting up a big fight for child labor legislation. For several years the bill has been killed in the lobby but he is very hopeful that they will get one through the next legislature.

"I wish, mother, I could have taken you with me last night. I went to call on one of my pupils who had not been at school for a week. She lives in a forlorn little house on the outskirts of the town with her parents and five brothers and sisters. Their names are Sawyer and the little girl's name is Jennie. She is a frail little thing nine years old, who worked at the cotton factory till she gave out entirely and could no longer stand at the spindles. Then her parents took her out of the mill and put her in school. She was dull and listless and I could not arouse her interest in anything. She seemed to love me and would do her best to please me, and would sit and watch me an hour at a time with her big, sad eyes, but that was all she could do. Last night I found her on a little cot in a dark room. Her mother told me that she had been there for a week and that she did not notice anything or anybody. She sleeps most of the time. Her mother tried to wake her by telling her that her teacher was there. She opened her eyes and looked at me, and after a moment smiled, then closed them again. She looked so tired it made me cry to look at her and think of all the weary hours she had spent at the spindles. Her mother says she will never get up again; that she had another little girl eleven years old die in just the same way. She had worked in the mill nearly four years and then got sickly and died. I asked her why she let her children go into the mills so young. She said, lowering her voice, 'The ole man he puts 'em thar,' and she jerked her thumb toward a man that was sitting over by the stove. She said her 'man' had got into bad habits since they moved to Connersburg and did not work any; that it took all the whole family could earn to get along, and that 'he,' nodding towards the man, 'needed a lot of whisky and tobacco.'

"She said that three years before they had owned a little farm of two or three acres in the mountains, and one day an agent came there from Connersburg and told them such a fine story about how they could live in a nice house and earn a great deal of money and have lots of things that they could not have in the country, if they would move to town. They had got what she called a 'right smart' living off the farm and the children had gone to school in the winter, but they left it all and came here and she had never known a happy day since.

"I have but few of the mill children in my school. There are a good many little tots belonging to the mill families in the kindergarten, bless their hearts, but that is all the education they will ever get. Then in the night school there are a few of the older children who work in the mills. It is very hard to teach them anything, for they are so tired and sleepy it is impossible to arouse their minds to activity, but I find that by using object teaching and bright stories I can accomplish a little.

"What a prosy letter this is, but I know both you and father are interested in this work as much as I am. Be sure and show this letter to Dr. Jones and give him my love.

"I want to thank you again, Motherdile, for the pretty shirtwaist

you sent me. It fits to perfection and is just what I want for the school room.

"Give father a big hug for me, and my dear love to you both.  
Connersburg, Ga. EVELYN."

Dr. Jones read the letter through slowly, as though he was measuring every word, then folded it and put it in the envelope, and as he handed it to Mrs. Hathaway she saw his eyes flash.

"What do you think of it, doctor?"

"Think!" The doctor fairly exploded, and if Mrs. Hathaway had not been familiar with his ways she might have thought she had seriously offended him.

"I think," the doctor resumed, "that I must be living in the dark ages. These hideous wrongs that Evelyn has written about might be attributed to a race of savages, but not to civilized people. Talk about Herod! Why, instead of one Herod we have a hundred who are killing our children, body and soul, too, and for what? Oh, Lord, it makes me ashamed to think that it's for a few paltry dollars!

"I tell you this matter is coming to have a national significance. If long hours and child labor become the fixed conditions of success, then the whole field of competing industry must eventually come down to that basis. No condition is safe which offers a competitive advantage to anything that leads toward ignorant, inferior citizenship. It is not safe, whether in a southern mill village or a northern city slum. Evelyn has not exaggerated one whit. When I was in the South a year ago I saw scores of little people working in the din and dust of the spinning rooms, and scores of others on their way to the mills before daylight who would not come out till after dark. I saw something of their home life and the wages they earn; I even collected over a hundred of the pay envelopes of both women and children, and their wages range much less than a dollar and a half a week. They earn from 10 to 40 cents a day."

Mr. Hathaway had come in from the street and stood warming his hands while the doctor talked.

"Doctor, what has stirred you up so on the child labor question?" asked Mr. Hathaway, as the doctor ceased speaking.

"Why, this last letter from Evelyn just makes my blood boil. I wish there were a million like her, bless her heart; but do you know, Hathaway, there are a good many people agitating this question? All we need is to get the facts before the public."

"You are right, doctor; let the people once demand child labor legislation and a compulsory education system, and we will have them both."

"Now, Mrs. Hathaway, don't you worry about Evelyn. This experience will not hurt her a bit, but will help fit her for the work here. You see we are going to have plenty of work for her next year in the new settlement house."

"Well, I'll not be sorry to have my girlie back home again. Now you are both warm, and tea is waiting, so come right out and sit down," and Mrs. Hathaway led the way to the dining room.

"This is an unexpected pleasure," said the doctor, "but I can never resist one of your suppers and the pleasure of eating it with you."  
(To be continued.)

## Teachers Training Course.

(Continued from page 9.)

deposed, and Judea came immediately under the Roman procurators, whose residence was Caesarea. In 37 A. D., after the death of Philip, Agrippa became tetrarch of his former dominions, and after the banishment of Antipas in 39, Agrippa received his dominions as well. In 41 he became King of Judea, although this title was largely complimentary. At his death in 44, Judea once more came under the authority of the procurators. The final downfall of Jerusalem resulted from the resistance of the Jews throughout Palestine to the excessive taxation under which they suffered during the reign of Nero. Revolts broke out in Galilee and Vespasian, a Roman general, was sent to quell the disorder. The siege of Jerusalem, conducted by his own son Titus, resulted in the capture and destruction of the city in 70 A. D., thus bringing to an end the history of the Jews as a nation. During this period occurred the birth of Jesus (4 B. C.), his life in Nazareth (3 B. C.-26 A. D.), his public ministry (26-30 A. D.), the organization of the church in Jerusalem (30 A. D.), the spread of the gospel through Syria as far as Antioch, the conversion of Saul (35 A. D.), his missionary labors and writings (50-66 A. D.), and the appearance of the earliest Gospel, Mark (65 A. D.), (Gospels, Acts, Epistles of Paul.)

To try to be fit for the Spirit's indwelling, therefore, is as truly a duty as a privilege. Humility, penitence, self-sacrifice, and a prayerful temper are to be cultivated both for our own sakes and that we may serve others most fruitfully. The heart is like a garden. The divine Spirit may breathe upon it as the sun and the wind play upon the soil, but if there be no purposeful effort to take advantage of the offered blessing and help from above by striving to prepare and keep it fit for heavenly influences the heart will bear as little fruit as an untilled garden.—Selected.



## WITH THE WORKERS.

Henry Genders, of Farmer City, Illinois, spent the summer at his old home in England.

The Marshall Street Church of Richmond, Va., burned a mortgage of long standing last week. Rev. B. H. Melton is the pastor.

The church of Tuscola, Illinois, is beginning a meeting with the help of the Brooks Brothers and Professor Tapp.

The churches at Clarence and North Lancaster, New York, are being supplied for the remainder of the year by Claris Yeuell.

W. J. Cooke has just closed a fine meeting at Shiloh, Kentucky. There were 30 additions, 24 by confession of faith.

J. H. O. Smith, of Oklahoma City, Oklahoma, has returned from his vacation and is now at work in his church again.

Eugene Olson is in a meeting at Puyallup, Washington, with 80 additions in two weeks. C. L. Becker is the minister.

Mr. Robertson, a brother of N. H. Robertson, of Colfax, has been called to the church at Heyworth, Illinois.

President Zollais has been preaching in Ohio this summer. While there he took the confession of his granddaughter.

C. W. Worden has closed a most useful series of special services at the church at Jericho Springs, Mo. There were 15 additions.

L. B. Appleton is holding a meeting at Pleasant Hill, Illinois. The first week resulted in 17 confessions. The meeting will continue a second week.

A handsome new church building was dedicated at Dorchester, Nebraska, recently. L. L. Carpenter was the master of ceremonies on that day.

Cephas Shelbourne is having splendid success in his church at Dallas, Texas. Forty have been added to the church during his ministry there.

F. L. VanVoorhis and Edward McKinney are in a meeting at Edmond, Oklahoma. The result of the first eight days is 19 additions to the church.

The cause is making rapid strides in central Illinois. A new church is reported at Decatur, Illinois. This makes three churches for that important city.

J. M. Philputt has returned from his vacation and is again in his pulpit at the Union Ave. Christian Church of St. Louis. He spent the summer on the coast of Maine.

Victor Dorris has just closed a most successful revival in Wickliffe, Ky. There were thirty-two additions, seventeen making the good confession.

A new church has been dedicated at Elmo, Mo. The pastor of the Methodist Church came in and helped raise the money on dedication day.

W. H. Boden, of Athens, has just held a meeting at Chauncey, Ohio. There was a very substantial addition to the working force of the church as a result. The church now has 41 new members.

S. G. Fisher reports that there have been 59 additions during his ministry at Walla

Walla, Washington. The church is preparing for a meeting under Brandt in November.

Rev. DeWitt H. Bradbury has taken the pastorate at Pompey, N. Y. He has been assisting in the pastorate of the 169th Street Church, New York City, during the past year.

Irving S. Chenoweth, who has been the assistant pastor in the Union Ave. Church of St. Louis, is entering Union Theological Seminary to prepare himself for work on the foreign field.

W. H. Barragar makes a most optimistic report of his work in Sunnyside, Washington. There have been 16 additions since last report. The full apportionment for Church Extension was raised.

The church at Shelbyville, Indiana, has paid off \$2,500, and \$1,000 more will be paid the first of October. The church has bought a lot in another part of the city and hopes to have a second church after awhile.

The First Church at Lincoln, Nebraska, has recently laid the corner stone of a new building. T. H. Adams, Chancellor Aylesworth, and W. A. Baldwin were among the speakers on the occasion.

S. M. Bernard held a meeting in his own church at Madisonville, Kentucky. The meeting lasted two weeks and resulted in fifty additions to the church. J. Walter Wilson assisted as soloist and chorister.

G. H. Fern has held a good two weeks' meeting at Stone, Kentucky. The church speaks in the highest terms of him. There was a substantial increase of membership to the church, 65 being added.

J. W. McGarvey, Jr., held a meeting at Mt. Eden, Kentucky, recently, with 49 additions. He is highly commended as an evangelist by the minister of the church there, J. E. Pritchett.

The church at Kirksville, Kentucky, has recently had a fine revival with 53 additions, 37 by confession of faith. C. E. Powell, the minister, has been called to the new Woodland Church in Lexington, and will begin his labors there soon.

The church at Marceline, Missouri, has been having a protracted meeting. Part of the preaching was done by the pastor, A. Munyon, and part by G. W. Buckner, of Canton. The workers have been reinforced by 49 new recruits.

E. R. Nelson will preach at Amazonia, Missouri, while he attends Drake University. The church has recently been substantially aided by a meeting under the leadership of J. M. Bader. Forty-seven were added.

The church at Chester, Nebraska, will dedicate a new building October 18. F. M. Rains, of the Foreign Society, will be with them to assist. The church is preparing for a meeting under the leadership of James Small.

For about three years the Ocala, Florida, church, has been repeatedly asking him to return to this field. He finally yielded to their request. Since taking up his new work two have been added to the church, the Sunday-

school is growing and the ladies are planning to start an auxiliary to the C. W. B. M.

Robert Simons has assisted the minister, M. M. Mitchum, in a meeting at Crocker, Missouri, which has resulted in 16 added. A new church building has been dedicated and other important advances made in the work of the church.

Taubman and Gardner held a meeting at Newton, Illinois, in September. This effort resulted in 41 additions, 34 by primary obedience. E. W. Tate, the minister, has been called for another year and everything promises a period of great usefulness for the church.

The church at Paxton, Illinois, held its annual meeting of the congregation recently. The reports were most encouraging, showing that the church had expended \$500 on repairs during the year, and that other lines of church work were in healthy condition.

It has been decided to proceed immediately in the enterprise of a new First Church building in South Bend, Ind. Rev. George Henry, the able successor of Rev. Perry J. Rice, is pastor of the congregation. The new building will occupy the site of the old one, an excellent location in one of the best parts of the city.

The ministers of Pittsburg have voted in a recent meeting to hold the centennial convention in Exposition Hall, a building seating 15,000 people. This is subject to the approval of the convention at New Orleans, of course. The advantages claimed in the change are the Exposition Hall has better transportation facilities and is much closer to the hotels and restaurants.

Rev. J. Randall Farris, after a two years' pastorate with the Indiana Ave. Church in South Bend, Ind., has resigned to accept a call to Bristol, Tenn. Mr. Farris became pastor of the South Bend Church immediately after the completion of his course in Transylvania University. He has accomplished a notable work there. His ministry in Tennessee will begin November 1.

Rev. W. H. Collman closed his work in Tampa, Florida, August 17. In the little less than eighteen months of his pastorate, fifty names were added to the church roll, most of them at regular services. The church debt was reduced, the Sunday-school attendance increased, a Junior Christian Endeavor Society of twenty members was organized and at both state conventions the Tampa Auxiliary to the C. W. B. M. stood highest on the roll of honor.

Rev. L. N. D. Wells of East Orange, N. J., writes as follows: "Vacation just over. It was spent pleasantly in Pgh, in central Ohio, and on the great lakes. We were privileged each Lord's day to supply the pulpit of Bro. Wallace Tharp in the historic old First Church of Alleghany, Pa. Our new building has progressed splendidly during the summer. The art glass is now being placed. Contracts for seats and heating have been let, and we are completing arrangements for dedication. Bro. Z. T. Sweeney will be with us, date to be announced soon."

## CHICAGO.

Parker Stockdale is reported ill. We hope he may have a speedy recovery.

Dr. Gates will preach at Batavia every other Sunday this year.

The Sunday-school at Oak Park had an attendance of nearly a hundred last Sunday.

In the illness of Parker Stockdale, Miss Marie Brehm spoke at Jackson Boulevard Sunday.

C. G. Kindred and his people had a live day with their visiting missionary from China, Mrs. Lillian Shaw.

Mr. Conrad supplied at Logan Square again last Sunday. The mission there is doing nicely.

Herbert N. Garn, who took his degree at the University of Chicago, has accepted a call at Augusta, Illinois, beginning Oct. 1.

Dr. Willett will speak at the next meeting of the Ministers' Association. His subject has not yet been announced.

The quarterly meeting of the C. W. B. M. will be held this week at the Harvey church. An interesting and helpful program has been prepared.

C. C. Morrison reports a Rally Day in his Sunday-school last Sunday. The school had the largest attendance it has had in years. With an able superintendent it expects an unusually successful year.

There was an addition by letter at Maywood church last Sunday. This church will begin a meeting with home forces about November 1. Victor F. Johnson is the pastor.

Guy Hoover reports the departure of S. J. Markham and family from the Pullman Church to Missouri. Bro. Markham's were among the most loyal and self-sacrificing of Mr. Hoover's splendid membership.

A. R. Knox, of Hinsdale, visited Sheffield Avenue and gave a talk of ten or fifteen minutes to the delight of his many friends. Over 60 years he has been in the church work.

Rev. Joseph C. Todd, formerly of Marshall, Mo., now of New York, has taken the church at Bloomington, Indiana. Rev. Thomas J. Clark recently resigned this church after a pastorate of many years.

Pastors desiring the services of accredited workers will be furnished with a complete list of the members upon application to the secretary, Rev. Henry W. Stough, 125 Scott street, Wheaton, Illinois.

The officers for the ensuing year are: President, Rev. W. B. Biederwolf; vice-presidents, Revs. J. Wilbur Chapman, Henry Ostrom, John H. Elliott, James H. Cole; secretary and treasurer, Rev. Henry W. Stough.

Rev. S. T. Willis of the 160th Street Church, New York, submitted to an operation for goitre recently. He is recovering nicely and will shortly take up his work again.

The annual meeting of the Illinois Equal Suffrage Association will meet at the auditorium of the Woman's building on the State Fair grounds at Springfield, October 1. Mrs. Ella S. Stewart, of Chicago, will preside at all the sessions.

Dr. Ames presented his scheme of church organization at the Ministers' Association

this week. It elicited the generous criticism that is always allotted to his ideas. The scheme has many strong points and deserves study.

Its membership is composed of men and women whose Christian characters were thoroughly investigated before they were admitted to membership. Their membership in the Association is a guarantee of their integrity and trustworthiness.

The Interdenominational Association of Evangelists is a voluntary organization of nearly two hundred of the leading evangelists and gospel singers of the United States from all denominations for the purpose of raising the standard of evangelistic work and of promoting it in the churches of America.

The Memorial church worshiped in a redecorated auditorium last Sunday. The ladies have put in a new chandelier that not only helps the lighting but the acoustics as well. Many of the Baptist members of the congregation are insisting that our Richard Gentry remain as assistant pastor in spite of the agreement to have a Baptist assistant.

The Monroe Street church raises its missionary money by monthly collections. This is apportioned to the various societies. The church gave to the society as follows:—Chicago, \$63; Foreign, \$52.50; Home, \$31.50; Church Extension, \$31.50; Ministerial Relief, \$10; Education, \$10; N. B. A., \$10; I. C. M. S., \$21.

The Englewood Church of this city is rejoicing in the added beauty given its auditorium at the hands of those who have had charge of the redecoration of the building. The room has one of the prettiest interiors to be found in any of our church houses. C. G. Kindred has resumed his labors as pastor with his accustomed vigor.

A three-cornered congress of Baptists, Free Baptists and Disciples will be held in Chicago in November. Though the committee had made other arrangements, they have changed and placed the meeting of the Congress at Memorial church for obvious reasons. Every minister within reach of Chicago should attend the sessions of this Congress.

W. F. Rothenburger was a visitor in Chicago last Sunday. At the Irving Park Church he addressed fine audiences in attendance at the special anniversary services of the congregation. This church is now in the best condition in its history. Next Lord's Day Mr. Rothenburger will preach his first sermons as pastor of the Franklin Circle Church, Cleveland, Ohio.

Richard W. Gentry, associate minister of the Memorial Church, is mourning the loss of two bicycles which have been stolen from him since he began his work on the South side. Mr. Gentry's work has so commended itself to the united congregation there that he will likely be asked to remain permanently despite the fact that the original plan was to have a Baptist as the associate of Dr. Willett.

Rev. Sumner T. Martin, formerly city evangelist of Chicago has been located as pastor at Santa Barbara, California, for about a month. He reports seventeen added to the church by letter in that time and one young man by confession of faith. All the societies and the Sunday evening services have been largely increased in attendance.

The church extension offering was \$33.75. A Teachers Training Class just organized, promises to enroll at least 100 members. Mr. Martin reports himself happy to be in California, but expresses his abiding interest in the Chicago churches and missions.

## A Few New Books.

## THE AXIOMS OF RELIGION.

Rev. E. Y. Mullins, D. D.

Price, \$1.00 net, postpaid.

This book, as Dr. Mullins tells us in the preface, grew out of a number of addresses delivered by him on various occasions. Some of these addresses, and one or two of the chapters, have already been published in the denominational papers. Dr. Mullins proceeds to show that religion has its axioms no less than other realms of knowledge and experience. These axioms are given as follows: The Theological Axiom, the Religious Axiom, the Ecclesiastical Axiom, the Moral Axiom, the Religio-Civic Axiom, and the Social Axiom, all of which are set forth with utmost clearness. We anticipate this book to rank among the best selling theological books this year. The price is \$1.00 net, postpaid.

## HOW DOES THE DEATH OF CHRIST SAVE US?

Rev. Henry C. Mabie, D. D.

Price, 50c net, postpaid.

The question forming the title of this book was asked of a prominent divine and failed to receive an answer that was even moderately satisfactory. The defects of the reply caused earnest thought in Dr. Mabie's mind. A doctrine so vital as the atonement of Jesus Christ ought to be susceptible of such a presentation as to make it measurably clear. Dr. Mabie undertook to furnish this. The emphasis placed by Dr. Mabie on the reality of the relationship between Christ and God on one side, and Christ and man on the other, in the transaction of the cross, and his enforcement of the thought that the man thus redeemed must be redemptive, make his discussion very helpful.

Just ready. Price, 50c net, postpaid.

## THE MASTER OF THE HEART.

Robert E. Speer.

Price, \$1.00 net, postpaid.

"The chapters of this little book are not essays, but addresses. They are not theological or literary but practical. They were spoken in the first place to the young men and women of the Northfield Conferences, and present simply and earnestly some aspects of Christian truth. They were reported at the time and are printed here in almost their original form, in the hope that in some life they may make a larger place for our Lord and Master, Jesus Christ."

Price, \$1.00 net, postpaid.

These books and any others published can be obtained promptly by sending your orders direct to us.

THE CHRISTIAN CENTURY.

235 E. 40th St., Chicago.



## HERBERT YUELL AT FOSTORIA, O.

By Pastor U. G. Hostetter.

Fostoria is a manufacturing city of 10,000 inhabitants. Conservatism is common to all towns in the Western Reserve. This is true of Fostoria to a marked degree. The people do not move quickly in religious matters. The Church of Christ is about ten years old and has been self supporting for a little over two years. Denominationalism is entrenched and of a character that causes it to look contemptuously upon a body of people who would be known by the name Christian only. The Catholics, Methodists and Presbyterians are particularly strong, all having costly buildings. The Baptist church though older is weaker than our own. So far as corrupt practices are concerned, the people believed more in them than New Testament christianity. A union meeting in the Methodist church over a year ago was not a success so that when we determined upon a campaign for souls people smiled and predicted failure. It was preposterous to think of a church of one hundred and thirty members undertaking a campaign which the ten churches, unitedly would not touch. It was said that August was the worst month in the year. It was vacation time, and people would not attend for there were too many outside attractions. The community had been fed on the mourner's bench doctrine and miraculous conversion idea. Many had become indifferent to christianity and looked upon the whole thing as a farce. The churches did not grapple with moral questions and the hands of ministers seemed tied. The Church of Christ was little known save that the membership was clean and at the front in campaigns for righteousness.

## The Preparation.

A religious census was taken soon after the evangelist was secured. A large tabernacle used as an armory and rink was rented because of the central location. It was thoroughly cleaned, painted inside and out in white. A large chorus platform seating 150 was erected, comfortable seats made for the auditorium, electric fans installed, ten one hundred candle power incandescent lights placed within, two pianos rented and the building tastefully decorated. The members of the board had pledged \$500 before the meeting began and every one of them was a working man. A baptistery was installed at the suggestion of the evangelist and hundreds saw for the first time scriptural baptisms. It was used every night. Business men were not bored by begging. When purchases were made they were paid for and no reductions asked. At every service months beforehand something was said about the approaching meeting. Prayer meetings emphasized it.

An effort was made to follow the directions of the evangelist. His letters were always full of hope and encouragement. He created confidence.

## The Evangelist.

Herbert Yuell was secured as evangelist. The church refused to take "No," for an answer when he was first approached. From the time he appeared on the field he manifested his generalship and grew in the affections of the people continually. Not once did he err in judgment. An anti-saloon campaign was on, which made it more difficult to

center the minds of the people upon the meeting. Conditions were such that a bunder at any time would have meant disaster. He took the swords away from those who tried to place him at a disadvantage and they knew not how it was done. Denominational ministers attempted ridicule but made themselves ridiculous. Mr. Yuell's language was always chaste and scholarly and as plain as the book itself. Every sermon was a spiritual impress. The people believed him to be an earnest man with a great message. The message, not subterfuge was depended upon as the drawing power. The last night was an ovation. He was applauded from the time he entered the building until he reached the platform and that too by people who at first were angry when they heard the truth preached. The last night a purse of gold was presented to him.

## The Results.

One hundred and seventy-seven came forward during the twenty-six days of invitation. This is the largest meeting ever held in northwestern Ohio by one congregation, and none ever before was so widely noticed. From distances of many miles the people came. The building was full the first day and interest grew to the last. At times the people could not be accommodated. The meetings for men and women were the largest ever held under one roof in Fostoria. The meeting being held in a rink which had been used for worldly purposes made it all the more difficult to move people. The suggestion offered by the building was not conducive to a spiritual atmosphere. Hundreds were surprised to learn that denominationalism was not Christianity. Many obeyed the Lord more perfectly in baptism. Homes were united and new families reached. Of this meeting it can be said that the evangelist was the sower and the church is in line for greater victories. It will reap continually because of the seed sown in the hearts of the thousands who heard him.

## AN ADVANCED MOVEMENT.

The Foreign Society hopes to make an advanced movement this new year, the Centennial year. The first step in this direction is to secure at least \$25,000 for a new Bible college property at Vigan, province of Luzon, Philippine Islands. This is one of the most pressing needs of the Society at this time.

J. W. Hardy, of Nashville, Tenn., has been asked to represent the society in this special task and will begin his services October 1. He needs no introduction to our people in Tennessee and South Kentucky, where he has served as pastor and evangelist for many years; and where he has also been eminently successful as a financial representative of South Kentucky College, recently newly christened "McLean College," Hopkinsville, Ky., and West Kentucky College, Mayfield. The funds of these two institutions have been increased no less than \$50,000 through his special effort. To any other community where his lot may be cast, we can most cordially commend him to the fullest confidence of the friends of the Foreign Society. We have no doubt he will be gladly received and promptly seconded in his efforts to found a great institution of learning in Luzon, one

of the most important mission fields in the world. His permanent address is 308 17th street, Nashville, Tenn.

F. M. Rains, S. J. Cory, Secretaries, Cincinnati, O.

Rev. S. J. Vance, evangelist, has an open date in January and would be glad to correspond with a church desiring a meeting. He is now in Idaho investigating conditions for the establishment of a "Christian Colony" there, a plan he outlined in a recent issue of this paper. He may be addressed at Carthage, Mo.

## THE NEW ENGLAND CONVENTION.

The annual convention of the New England Christian Missionary Society was held with the Highland Street Church of Christ at Worcester, Mass., where A. P. Finley ministers. Most of the churches were represented and while regretting the absence of some of the speakers, it was on the whole a very profitable season. The sessions opened Thursday evening, September 10th, and closed with Lord's day following.

Thursday evening convention opened at 8 o'clock by devotional service led by Bro. McCreary of Lubec, Me. Sister Mattie

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Pounds of the C. W. B. M. to'd of the sad condition of the children of foreign lands, and the work of the Junior C. E. in behalf of these orphans.

Friday. After morning devotional service led by Bro. Underwood of Yale University, Bro. A. R. Finley of the Highland Street Church gave cordial welcome to the delegates.

E. Jay Teagarden, president N. E. C. M. S.—in his annual address, set forth the needs masterfully of the New England field, after which a discussion of the same; among the suggestions was the great need of a N. E. superintendent of missions, to give direct attention to propagation of the missionary idea among the churches and by evangelizing—one who should represent both A. C. M. S. and N. E. C. M. S.

Dr. O. E. Marrow of a neighboring Baptist church spoke of the friendly relations existing between their people and the disciples of Christ, expressing an earnest hope that they soon may be one in all respects.

The National Benevolent Association was represented by Bro. Armstrong of Troy, N. Y. and setting forth the need of caring for the orphan and the aged—the lack of which encouraged the organization of secret societies. Bro. D. L. Martin of Boston, spoke of the embodiment of Christ in our lives as the supreme need of the true Christian.

Business session of Aux. C. W. B. M. Missions followed with the president Sister Newton Knox in the chair, who set forth the work of the vigorous society, followed by Sister Mattie Pounds, urging the support of their work, after which an interesting exercise was given by the Junior C. E. Society of the local church.

At the morning session, an excellent address was given by Bro. D. C. McCallum of Everett, upon the Test of Discipleship—"By this shall all men know that ye are my disciples if ye have love one to another."

At the evening service Bro. Milton C. Snyder's solo "Judge me O, God," was finely rendered.

Saturday morning Bro. W. R. Mains of Haverhill gave a strong address—the Key-note in reviving church work, namely, the faithful attendance of every member at each service. At the Bible school session the report of the superintendent, Bro. F. H. Bailey of Danbury was read by Sister Teagarden.

Bro. G. A. Reind of Springfield set forth the relation of the Bible school to missions. "The Testimony of the Bible through all ages" was the topic of Bro. A. McLean's excellent and most interesting address, after which Bro. J. A. Gardner gave a thoroughly practical talk upon the means and methods of Bible school work, which was enthusiastically received.

At the afternoon session the annual report of the corresponding secretary, Harry Minnick of Worcester was read, showing the condition of the work in general throughout New England. The officers for the ensuing year are elected as follows: President, E. Jay Teagarden, Superintendent, B. S., F. H. Bailey Danbury, G. E. Daniel Johnson, Boston; Corresponding Secretary, J. A. Gardner, Boston.

Executive Board: Buxton, Young, Gardner, Minnick, Hunt, Teagarden, and Bolton. Meeting at Haverhill, 1909.

Ministerial educational fund has aided Bro. Ford at Hiram and Bryson at Lexington. The afternoon address by Bro. L. F. Sanford of Brockton on "Needed results in the Christian Work" was well delivered and received. Saturday evening, A. McLean addressed the convention upon his favorite topic, "Foreign Missions," and in his strong, forcible manner.

In the evening H. A. Denton gave an address upon Home Missions, and H. R. Warren of Pittsburg, was enthusiastic on "Centennial Aims."

There were interesting verbal reports from the N. E. churches Lord's day morning. Bible school session at the noon hour and the communion service in the afternoon.

G. Wilton Lewis, Boston, Mass.

#### NEW ORLEANS CONVENTION

October 9 to 15, 1908.

A word of greeting to the Disciples of Christ with reference to our National Convention to be held in New Orleans, October 9th to 15th inclusive.

Nearly every disciple of Christ in America has desired at some time in life to visit the quaint, curious, ancient, modern, beautiful and interesting city of New Orleans, and has been waiting for just such an occasion as one of our International Missionary Conventions to satisfy that desire.

This is the most delightful season in which to visit the great state of Louisiana, for just as the hosts are gathering from the four quarters of the earth,—in great convocation the cotton fields will be fleecy with the snow-white staple, the pecan trees will be dropping their meaty nuts, the orange blossoms will have matured into golden juicy fruit, and the cane fields will be giving up their sweetness to be converted into sugar.

At this season the sky is usually bright and the air balmy, and the plantations most resonant with the songs of the "old darky folk" making their own melodies as they sing.

From the standpoint of economy no one can find a better time to visit New Orleans. Seldom, if ever, do the railroads give such good rates to that city except during "Mardi Gras," when hundreds of thousands of people flock there and fill all hotels and boarding houses, paying fabulous prices for all accommodations, while at this season we can be well taken care of at a minimum expense; our local executive committee in New Orleans stand between us and all graft, and have secured contracts with the hotels and restaurants guaranteeing less than the normal winter rates for board and lodging. If one desires to economize, he can live on one dollar per day, by taking a room in a private house and eating at good restaurants; or if he desires to do so, he can have as fine accommodations as can be had anywhere, in either of the magnificent new hotels.

Again, it is well to note that under no other circumstances could our people receive such cordial reception, or make such good impression, for our convention will be the only thing going on at the time to attract the attention of the citizens or to call forth their hospitality. Jew and Gentile, Catholics and Protestants, Americans and Foreigners, official and private

citizens are co-operating with our local committee in making preparation for the entertainment of our people, and the secular press is giving liberal space to our cause. We pray that every disciple of Christ in the United States may be impressed with what a large enthusiastic meeting of our people will mean as affecting our cause in Louisiana, and more particularly in the city of New Orleans.

There never was a more opportune time, a more cordial citizenship, a more receptive people, nor a more impressionable heart and life,—than are offered us in the invitation which we have received to visit that southern metropolis at this time. Possibly never again in a life time, will we have such a pressing invitation to visit that great city in the interest of such a great cause with the assurance of accomplishing such great good.

It is also well to keep in mind that with this great opportunity comes also great responsibility and that no disciple of Christ was ever under such great obligations to join his presence and best efforts to make one of our Missionary conventions an eminent success, especially in view of the centennial in 1909.

Every member of every state and national board should be present, every annual and life member and director of every Missionary Society should be present, every business man interested in education, missions and benevolences, should be present, every woman who can leave home ought to be present, every university, college and school among us should be well represented, and every church, Bible school and Christian Endeavor Society should be represented, and no preachers can afford not to be present. If all the interest of all our churches should be fairly represented, there would be no less than thirty thousand delegates present at the New Orleans convention.

Hoping to meet and greet you in the convention at New Orleans, October 9-15, 1908, I am,

Yours fraternally,

R. A. Long, President.

#### A FINAL WORD FROM THE CHAIRMAN OF THE LOCAL EXECUTIVE COMMITTEE.

All in readiness, come to the feasts. Our committees are still working day and night to provide comfort and convenience for the gathering hosts. They will not consider their work ended until every delegate has enjoyed to the fullest the rich spiritual and physical treat prepared, and are safe on their homeward journey. We believe all will carry back with them most pleasant recollections of their sojourn here.

New Orleans is assisting our committees regardless of faith or nationality. We are daily proffered assistance both by letter and word of mouth from Presbyterians, Methodists, Baptists, Catholics, etc., and each seeming to vie with the other as to who can do the most to help us entertain you. From what we have told the people here of our high qualifications they expect a great moral and spiritual uplift. We feel assured that much and lasting good will be accomplished by our hospitable city being in a receptive and impressionable mood. After you have come, enjoyed and profited by this gathering of the Lord's people, there can be no

doubt of a regret that the time you spent here was all too short and a longing to have you come again.

The love that we as Christian people have for the cause and for one another cannot but win the hearts of people. Come, Come, Come.

We await you with glad hearts and willing hands to do your bidding.

All who have asked for reservations will call at headquarters for their assignment.

Reception Committee will meet all trains. Delegates please place yourselves in their hands.

John J. Zigler.

#### LODGING IN NEW ORLEANS.

The Local Executive Committee has secured special rates at the hotels and advises every one who can to room at the hotels for comfort, neatness and convenience. It is better in every way at the hotels; but for the sake of those who might be willing to put up with the inconvenience of small boarding houses for the sake of economy, we have listed a great number of rooms at fifty to seventy-five cents per day.

I hear that some are planning to park sleepers and sleep in them while in New Orleans. Of this I am sorry, for it will be very unsatisfactory in many ways. First, the cars would have to be parked in the most undesirable parts of the city, second, the Pullman car will be hot and ventilation poor, third, where these sleepers will have to be parked there are lots of mosquitos. By going to hotels and boarding houses one escapes all of these and has the assurance of stopping in a decent community.

Our local committee is in position to save our delegates and visitors trouble and money. We have but one desire for every one and that is the very best of everything at the least cost.

We are at the command of every one, let no one hesitate to ask favors of any and all of us.

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